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The Manuscript Collection Values of *Radya Pustaka* Museum, Surakarta, Indonesia

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abstract

The purpose of this paper is to identify the value of the manuscript belonging to the *Radya Pustaka Museum* Library and explore the fundamentals of collecting the manuscript in the museum by describing the history of the manuscript for the Javanese community. The manuscript collection of *Radya Pustaka Museum* Library is one of the cultural heritages of Indonesia. The collection of such manuscripts has historical, cultural, archeological, artistic and educational values; therefore, all these are valuable for education to be preserved. The history of *Radya Pustaka* Museum functioning as a site to store manuscripts has significance, especially, to Javanese and is considered as cultural heritages owned by Indonesia. The richness and diversity of the manuscripts owned by a nation can prove the existence of its culture in the past. The values contained in the manuscripts and the physical texts can enhance the understanding of the past culture which can be used as a future representative. Identifying the value of the manuscript can help librarians determine priorities for conservation measures to extend the life of the manuscript. In addition, it can be used to propose funding for donors from the government and the community.

Key words: cultural heritage, *Radya Pustaka* Museum Library, manuscript preservation, historical values, archeological values, cultural values, artistic values, future representation

Manuscript is one of cultural heritages depicting all types of archival material related to cultural traditions of various world civilization and this heritage certainly needs to be preserved. Manuscripts involving arts, culture, and similar fields usually refer to the knowledge created by people. Cultural heritage can be classified as a tangible cultural heritage and intangible and is divided into the heritage that can be moved, irreplaceable and natural. Cultural heritage which can be moved includes art works, books, manuscripts, artifacts, art

items, etc. The irreplaceable cultural heritage refers to architect, monuments, archeology sites, and buildings of historical significance; meanwhile, the natural cultural heritage includes rural records, natural environment, flora and fauna, forests, etc.

Script can be understood as the past heritage in a form of writing (Ikhrum in Galba and Wahyuningsih, 1997:4). In addition, this term is recognized as manuscript, which in Dutch terms means “manu” meaning hand and “schrift” meaning writing (Galda and Wahyuningsih, 1997:6). As a cultural heritage, manuscript has values to be preserved, among others 1) handwritten documents; 2) containing knowledge, history, literature or aesthetic values; and 3) more or less aged seventy five years (Gaur, 2011). Similarly, the values of ancient textx can be divided into archeological, historical and artistic values (Li, 2010). *Radya Pustaka* Museum Library. Exactly located at *Taman Wisata Budaya* (Cultural Tourism Spot) Sriwedari complex, precisely at Brigjen Slamet Riyadi street number 275, Surakarta, Middle Java. Indonesia, shows that Surakarta City has numerous manuscripts. A special feature of *Radya Pustaka* Museum is that there is the statue of R.Ng. Ranggawasita, with Javanese writing that is an excerpt of *Serat Sabdajati* and *Kalatidha* below the statue.

The condition of the manuscripts of *Radya Pustaka* Museum Library, moreover, has the value to be preserved as cultural heritage; nevertheless, the condition suffers from few natural changes as a result of the physical condition of these manuscripts, and this physical damage is caused by the environment and humans. The efforts to preserve the scripts can be done by a conservation towards the script collection. *IFLA Principles for the Care and Handling of Library Materials* (2010) defines conversation as a special practice to slow down the damage and prolong the life span of an object by a physically or chemically direct intervention. The compositions of few media of information storage emerging the damage that can happen by natural aging process or as a result of other factors, such as chemical compositions from the information media, biological agents, environmental factors, physical agents, and improper treatment cannot be neglected.

The need to take certain conservation measures to slow down the damage so that there is no loss in the library's collection, therefore, is a compulsory activity. Conservation involves taking protective measures to prevent decay and its consequences, as well as preventing the loss of library resources. For this reason, Adekannbi & Wahab (2010) strongly state that library staff must also be regularly trained on how to treat good collections and handle library materials carefully. The following is Table 1 regarding the data on the manuscript collection at *Radya Pustaka* Museum Library until 2012.

Tabel 1 Data on Manuscript Collection Damage of *Radya Pustaka* Museum Library

Time	Event	Manuscript destroy
2009	Many old manuscripts are considered to be sold.	29 old manuscripts with various titles had gone out from this museum since 27 September 1977, and the existence of these lost manuscripts is not known (Kompas.com, Sabtu 9 Mei 2009)
2009	in 2009, <i>Yayasan Sastra Surakarta</i> succeeded in saving and preserving about 6.000 old manuscripts with Javanese characters.	The manuscripts aging above 50 years old were not officially stamped by either this <i>Radya Pustaka</i> library museum or <i>Kasunanan</i> (Sultanate) Surakarta; some of the manuscripts were once stored in a foreign country (Kompas.com, 2007)
2009	Nancy K Florida, a member of UNESCO done a microfilm media transfer on these manuscripts of <i>Radya Pustaka</i> Museum Library, Surakarta, in February=March 2009.	During this inventory process in two months, 40 old manuscripts were considered lost (Mannasa, 7 Mei 2009).
2010	The physical condition of 164 old manuscripts belonging to <i>Radya Pustaka</i> Museum, Surakarta, was found to be damaged due to their ages.	The condition of the <i>carik</i> manuscript paper was fragile; therefore, it was prone to open. The damage, according to him, is purely due to age and these manuscripts were too often read. "Sweat sticking with acid, can shorten the life of the paper," Djaka Darjata said (Tempo Interactive, October 14, 2010)

(source: personal documentation, 2012)

The manuscript collection of *Radya Pustaka* Museum Library is one of the many manuscripts in Surakarta. In fact, Fathurahaman and Chambert-Loire (1999: 95) note that, besides Yogyakarta, Surakarta is one of the largest Javanese and old Javanese manuscripts in Indonesia due to the fact that the Javanese tradition is the oldest and produces the largest number of texts. Theodore Pigeaud, as quoted by Faturrahman and Chambert (1999: 95), adds that Javanese literature that arrived at us in the form of manuscripts is only a small part of all the writings produced by Javanese authors for centuries, from pre-Islamic times to 19th century.. The description of the state of this very rich Javanese manuscript collection and its inventory efforts, therefore, have been expressed by T. Behrend (1993: 407) stating that public

collections in Indonesia and in Europe hold more than 19,000 Javanese manuscripts, and many more are in the hands community, both in Indonesia and abroad.

According to the United Nations Educational, Scientific and Cultural Organization (UNESCO) (1978)), Movable Cultural Properties are defined *to be movable objects that are the expression and testimony of human creation or of the evolution of nature and which are of archaeological, historical, artistic, scientific or technical value and interest, including manuscripts and incunabula, codices, books, documents or publications of special interest*". Manuscript collection has the values previously mentioned and is a type of "Movable Cultural Property". We categorize those values into three groups from the preservation perspective: historical, archaeological, artistic, cultural and scientific.

1. Historical Values of *Radya Pustaka* Museum Library Manuscript Collection

The collection of manuscripts, on the one hand, can be identified based on historical aspects where the text can be used as a source and prove an event. The historical facts recorded in ancient manuscripts can without any doubts be used as the main reference for historians. The process of evolution of the book itself, on the other hand, narrates the story of high historical values. Many texts are rewritten or reprinted in the form of revisions, notes, and illustrations by the original author or the next reader and this fact then leads to a different edition of the book to appear. The different editions are actually traces of the process which develops from the contents of the book, the author's life experience and ideas. They can actually be used as historical evidence. An example of manuscript collections used to describe events in the past is *Serat Centhini* (a letter of Centhini) , also commonly referred to as the Javanese Culture encyclopedia (Hisham, 2005). The following is Table 1 which is a manuscript collection at the Radya Library Library Museum:

Table 2 Collection of *Radya Pustaka* Museum Library

NO	TYPE	NUMBER
1	<i>Dluang</i>	6
2	<i>Carik</i> old manuscripts	406
3	Stamped Old Manuscripts	904
4	Stamped Manuscripts	About 1000
5	<i>Carik Tedhakan</i>	157
6	Old palm leaves	2
7	New palm leaves	1

8	New books from Balai Pustaka (library transfer and translation)	764
9	New books from Balai Pustaka (library transfer and translation)	about 1500
10	Buku baru hibah dari Ronggowarsito Semarang, Balai Bahasa, Yayasan Pengarep, dll.	136
11	Javanese Qur'an (in <i>Hanacaraka</i> writing systems)	3 jilid
12	<i>Primbon Mangkuprajan</i> Manuscript (Arab Pegon)	1
13	Ambiya manuscripts (<i>Arab Gondil</i> , <i>Araic without vocalic systems</i>)	1
14	Hand-written Qur'an (Arabic)	3
15	Foreign books (small/thin)	191
16	Foreign books (thick)	493
17	Deutch and Indonesian books (in the storage)	About 701
18	Copied and scanned books	80
9	old maps (18 th Century)	25
20	<i>Songsong</i> picture (Royal umbrella)	10

(Source: *Laporan Reinventarisasi BCB Bergerak Koleksi Museum Radya Pustaka oleh BP3 Jateng 2007 dan Laporan Identifikasi dan Inventarisasi Koleksi Wayang Museum Radyapustaka Surakarta oleh Tim 5* (Report on Mobile BCB Reinventory on *Radya Pustaka* Museum Library Manuscript Collection, Surakarta, by Central Java BP3 in 2007 and Report on Identification and Inventory of *Radya Pustaka* Museum Library Puppet Collection, Surakarta, by team 5)

Moustafa (2017) argues that the work of manuscript collection as a historical reference source is also carried out by the Middle Eastern Studies Librarians (MESLs) established by the Middle Eastern Studies Librarians Association (MELA) and its goal of the establishment is to protect the cultural heritage in the Middle East, which is in danger of being lost and destroyed, for example due to the war in 2003 in Iraq which resulted in the loss and destruction of various libraries and archive centres. MESLs duties are to collect books and other materials from the Middle East and its surroundings in order to support their institutional curriculum and meet the needs of researchers for the present and future needs. The institution collects modern and historical materials that cover a wide variety of subjects, including anthropology, literature, history, religion, art and cinema, in various formats, including newspapers, maps, gray literature, microfilm, CDs, music recordings, manuscripts, and digital materials. This institution purchases sch materials through vendors in the region

or outside the Middle East and also receives gift books and other materials from researchers, individuals and institutes in the Middle East.

2. Archeological Values of *Radya Pustaka* Museum Library Manuscript collection

Archaeological values are those existing in ancient physical manuscripts as artifacts with an intellectual and artistic format. In addition, like many other archeological artifacts, ancient manuscripts narrate the social and technical environment in which they were created (Li, 2010). Paper texture, ink quality, appearance and nuance of physical objects give historical messages. Despite the presence of new technology, to digitize content and formats is something possible to perform; the values of intellectual content and artistic formats, therefore, can be maintained. However, it is believed that no one will destroy the original physical artifacts after their contents and formats are maintained due to the fact that physical artifacts are undoubtedly valuable and need to be preserved.

Radya Museum Library stores physical forms of cultural products from ancient times to the present and these cultural products are recorded and analyzed by experts in written forms in texts stored and cared for in the library. For that reason, the information about the cultural collections of the manuscripts continues to be utilized for the development of knowledge and improving the quality of life of the community. As the oldest museum created by the Indonesian people, *Radya Pustaka* Museum has a collection of historical heritage and cultural heritage objects, one of which in the form of a text is a collection that must be preserved in its original form because of its special value as a physical object.

According to its age factor, the *Radya Library* Museum Library manuscript collection is included in the category of cultural heritage objects, due to the fact that the manuscript collection is more than 50 years old. Besides, the collection possesses its historical values with beauty and scarcity of the collection. The manuscript collection ownership is also considered as a prestige value for certain people, and because it is rare so the price of the text becomes expensive. Similarly, the ownership of the text is considered prestige for some people, both at home and abroad, so that the monetary value of the text itself automatically increases. The manuscript collection of the Radaya Museum Library is the work of Javanese culture (ancestors) which is also considered sacred by the Javanese people.

Historically, the Radya Museum Library was originally a scientific institution well known as *Paheman Radyapustaka*. The word *paheman* means a gathering place and *radya* is understood as a state, while *pustaka* means books. Literally *Pahemman Radyapustaka* is understood as the place in which the state's books are collected. *Paheman Radyapustaka* was

established on the initiative of the late *Kanjeng Raden Adipati Sosrodiningrat IV Papatih Ingkang Dalem Sinuhun Pakubuwono IX* on Tuesday *Kliwon* on the 15th of *Maulud* Eke 1820 or on October 28, 1890. In the city of Sala he was known as *Kanjeng Ngendraprasta*, a preacher who had great interests in science and culture.

The purpose of *Paheman Radyapustaka* establishment is to provide the facility for the people in order that they can read and study Javanese culture and this establishment is in line with the purpose of establishing a library to disseminate information and knowledge in one of the collections in the form of manuscripts. The general public (*kawulo alit*) was not permitted to read books (in the form of texts); meanwhile, in the old days only the King and the *Keraton* (royal) family had and were allowed to see and read the manuscript.

At that time, the members of *Paheman Radyapustaka* were teachers and officers who were considered to have expertise in the fields of science and culture. The members were not required to pay the fee; it is only their willingness to be invited to participate in maintaining the continuity of the institution. The management was chosen by the members, and as the first chair was RTH. Djodiningrat II who held the official task for six years (1899-1905), then continued by R.T. Djonegoro (1905-1914), R.T. Wuryaningrat (1914-1926), KGPH. Hadiwidjaja (1926-1960), KRT. Harjonegoro (1960-1990).

Paheman Radyapustaka is the oldest knowledge institution of the nation's works, while the other older institution is only *Bataviaasch Genootschap* founded by the Dutch in 1778 (Santoso, 1990: 55). The key objectives of the establishment of the *Radya Paheman* Library include (1) to preserve Javanese art and culture, (2) to educate the nation so that it can become a nation that is knowledgeable and has a national spirit (Bratahiswara, 2000: 602).

The status of *Radyapustaka Pahemen* is autonomous, but still gets the assistance from *Kasunanan* Government in the form of subsidized money and employees called *Garap Medana Pangrasa*. The *Keraton Kasunanan's* concerns and attention include: (1) that the Palace provides a place for cultural events in *Radya Museum Library* building, (2) that the Palace provides experts who are seconded to *Padya Pustaka*, including Raden Mas Suwita (RMT. Ranggawasita) and Ki Padmosusastro (Ng. Wiropustoko).

The activity that *Paheman Radyapustaka* conducted in the past was to hold the discussions on Javanese knowledge and literature every Wednesday at *Astana Kepatihan*, precisely in the northern *Pantiwibawa* Hall. *Paheman Radyapustaka* was open to the public, but because it was located on the home page of the *pepatih ndalem*, the visitors to *Paheman* were only limited to his guests, while the general public (*kawulo alit*) generally felt reluctant. In the hierarchy of Javanese community, *pepatih ndalem* has a higher strata than the *kawulo alit*.

Javanese society is a feudal one in which the strata or position of a person in the social system of the community has a level centered on the King. An individual in the lower strata, therefore, in this case ordinary one (*kawulo alit*), feels reluctant and afraid to relate and interact with the higher strata above, in this case *abdi ndalem*.

In its development on Wednesday Kliwon 22 Sura Alip 1843 or January 1, 1913, therefore, *Paheman Radayapustaka* was moved to *Loji Kadipolo* after 23 years in *ndalem Kepatihan* district. *Loji Kadipolo* originally belonged to a Dutchman named *Johannes Busselar* but then it was bought by S.P. *Ingkang Sinuhun Pakubuwono X* intermediated by Ondermajor RMT. Wiryodingrat. The building has then been named *Radya Pustaka Museum* until now. The location of the Radya Museum Library building is now on *Jalan Purwasari* (formerly) or *Jalan Slamet Riyadi* (now) adjacent to *Sriwedari Park Kebon Raya*.

Paheman Radyapustaka is the first institution to open art courses for the public. From 1924 to 1942 *Paheman Radyapustaka* opened the *gamelan* course along with the publication of the book "The Guidance of the Gamelan Volume 1 and 2", and its guardian was R.Ng. Wirangijoga and R.Ng. Sutokarya. On the basis of the orders of *Pakubuwono X*, in the same year, the *Paheman Radayapustaka* conducted a mastermind course called *Pesinaon Dalang Surakarta (Padasuka)* cared for by R.Ng. Lebdocarita. In 1924-1926 *Paheman Radyapustaka* also opened a *Kawi* language course led by Dr.H. Kraemer and Dr.Th. Pigeaud. In addition, *Paheman Radyapustaka* pioneered the publication of Javanese monthly magazines known as *Sasadara* and *Candrakanta*, as well as several Javanese literature books that had been published.

Many activities in connection with literature have been performed in *Paheman Radyapustaka* because *Paheman Radyapustaka* is the place to store the manuscripts of the palace poets. It is clear that if it is seen from the origin of the word literature that comes from the word *castra* which means writing. Consequently, the meaning of the original literature includes all forms and kinds of writings written by humans, such as scientific records, holy books, letters, invitations and so on. One of the achievements of the literature produced is the unification of the Javanese writing method, successfully inaugurated by the *upermen* (government) and later known as the *Ejaan Sriwedari* or *Sriwedari Spelling*, resulting from deliberations from the Kasunanan Government, Mangkunegaran Sultanate, Paku Alaman, O & E Department, PGHB and PGB on December 9, 1922. This spelling is used in the teaching of Javanese writing until now.

On November 15, 1941, the *Paniti Basa* was then established, and chaired by KGPH Kusumoyudo. *Paniti Basa* (language committee) is the body that has published a monthly magazine called *Niti Basa*. Since November 11, 1951 the *Paheman Radya Library* has changed

its status to a *Foundation* with the same name and purpose and still obtained funding from the Government (Hadiwidjojo, 1960: 20). In its development, in the 1990s the *Radya* Museum Library had experienced torpor. Then the KRT was appointed. Suhadi Darmodipura as executive officer. Then since 2008 the Museum management has been carried out by the *Radya* Museum Library Committee until now; meanwhile, the activities that were previously carried out in the museum are now no longer carried out.

The ideals of dynamism and animism are adhered by Javanese society in everyday life. Animism is the belief that every object in this world has a spirit or soul that we must really respect; meanwhile, dynamism can be interpreted as a belief about the spirit of a deceased ancestor. These spirits are believed to live with descendants left behind by inhabiting certain places such as trees, houses, caves, etc. Dynamism and animism are actualized in the norms and values that accompany the way of preserving texts (Rachman, 2017).

3. Artistic Values of Radya Pustaka Museum Library manuscript collection

We can find cultural heritage in the form of written manuscripts in libraries, museums, temples, monasteries, and private collections. These manuscripts consist of various types of materials inscribed or written in ink on palm leaves, bark, wooden tablets and traditional paper (Ogar, n.d.). Artistic values can be seen from the art values in a work; in the context of ancient manuscripts, it can be seen from the material used to make the manuscript, the ink used and engraving on the manuscript binding.

Like the case with the collection of manuscripts in *Radya* Museum Library, the collections contain culture, history, art, customs, *pranata mangsa* and others (which becomes *punjer-centre, Radya Pustaka*). The most common collection of *Radya* Museum Library is the work of the famous poet Ranggawasita. The manuscript collection in *Radya* Museum Library consists of manuscripts made from palm leaves (see picture 1), *daluang* (see figure 2) and European paper (see figure 3). The manuscripts of the *Radya* Museum Library in terms of contents consist of *carik* manuscripts and *naskah tedhakan* (copied).

a. Palm Leave Collection

This is one type of traditional manuscripts. Lontar (palm leaf) derives from *tal* palm leaf (*Borassia Flabellifer*) dried and processed. *Lontar* is in the form of leaf strands; palm trees are called *siwalan* trees or palm trees (Palmyra); the leaves are fan-like and develop very slowly (Pudjiastuti, 2006: 36), usually used for centuries in Java, Lombok and Bali.

As quoted by Rachman (2009), based on the book Indonesian Heritage (2002), the way to use palm oil as a writing medium is to carve both sides of the leaf with a sharp knife and the letters blackened with soot. The pages are coupled with a string through a hole in the middle with two wooden boards as a cover so that the text becomes stronger. On the surface of two lontar cover boards are usually carvings that make the script more beautiful.

b. *Daluang* Collection

Daluang paper is made from the bark of a tree (*Broussonetia papyrifera*) and it is Indonesian original paper (Rachman, 2017). The outer three-bark has a soft surface and its fibers can be woven. *Saeh* trees breed with seeds and root shoots and its soft parts can be processed into paper and clothing materials.

c. European Paper Collection

Indonesian Heritage (2002) quoted by Rachman (2005) states that the history of paper making was prepared by the Chinese in 103 AD and this technique spread to the Arabs in the 7th century. In Indonesia, the spread of papermaking was linked to the spread of Islam in the 13th century, specifically used for Arabic, Bugis, Malay, Javanese, Madurese and Makassarese texts. The characteristics of European paper are easily recognized by the presence of watermarks or lines on paper that are all pseudo - invisible.

4. Cultural Values of *Radya Pustaka* Museum Collection

The manuscripts of *Radya Pustaka* Museum Library are the material culture products made by Javanese people in order to support the life of the community. This is in accordance with what is conveyed by Kuntjara (2006: 12) that cultural materials in manuscripts include objects made by certain members of society to support the life of the community.

In ancient times manuscripts meant to be a library; therefore, those who knew and were allowed to read were the Kings and the *Keraton* (royal) family; however, *kawulo alit* (common people) were just allowed to see their copies. In other words, It is impossible for *kawulo alit* to see the original forms of the manuscripts. This is in accordance with what was conveyed by the management of the library of the *Radya* Museum Library:

In ancient times the manuscript was a library, therefore those who knew and were allowed to read were the King and the *Keraton* family, for *kawulo alit*, he must only see his

copy (copy). It is impossible for kawulo alit to see the originals. This is in accordance with what was conveyed by the management of the library of the Radya Museum Library:

"Dulu ditedhak ada abdi dalem juru tulis, ada dalam sejarah itu orang yang menuliskan dari keraton, tugasnya menyalin. Walaupun isinya sama, karakteristik tulisan orang beda. Rohnya tulisan beda, hanya sekedar menulis. Kalau yang membuat pasti sambil mikir. Orang jaman dulu menulis make laku, puasa, jadi tidak sembarangan, apalagi yang menyuruh adalah raja, nanti kuwalat, kalo dijawab kebanyakan tedhakkan diputrani".

"In the past, there was a servant in the clerk's office, in that history the person who wrote it from the palace, his job was to copy. Although the contents are the same, the characteristics of the writing are different. The spirit of writing is different, just writing. If that makes sure while thinking. People in ancient times wrote make-up, fasting, so they were not careless, especially those who ordered were kings, later on I will, if it is carried out, most people are not praised".

The concept of *kuwalat* (panicking) in Javanese is always implanted if small children are trying to play with heirlooms (Endaswara, 2010: 250). This is also understood by library officers because the manuscript is considered a heritage, and the belief in the power of heirlooms has long been coloring the Javanese life. The manuscript is treated as they please, they then will be a feeling of worry if something will happen to them.

The process of their own manuscript making in Javanese society is only performed by *abdi dalem* (servants) in the royal court usually called royal poets. Writing activity itself is carried out at the only behest of the King because the Javanese people always cultured the King and the *Keraton* (royal) family. The texts as products written by poets, therefore, can only be read by the King and the royal family.

Endraswara (2010: 14) says that the culture of the King and the *Keraton* (royal) family is conveyed by the terms *njeron beteng* and *njaban beteng*. *Njeron beteng* refers to as the *priyayi* group, and some even call it noble *priyayi* or *wong gedhe* who have exclusive language and cultural status; therefore, they know Javanese in *lagongan* (various) ways, namely, the special cratonic Javanese language for *prijajis*. This group can then read and see the script directly; on the contrary, *njaban beteng* is often referred to as a citizen who has a language that is a little rough and a *ndesa* (village) culture.

The collection of *Radya Pustaka* Museum Library reflects not only the values of Javanese culture but also the knowledge of Javanese society which has already developed since the beginning of human civilization. The collection of manuscripts they have reflects these values; whereas, the book collection possesses the essence of the text that has been transliterated and then rewritten and the contents of which are various types of local

knowledge possessed by Javanese people, such as books from Balai Pustaka. In addition, the manuscript in the forms of books owned by *Radya Library* Museum Library are also written in Dutch, French, Japanese and English. This certainly shows how important the role of the library is in storing and disseminating information in the texts (books). Meanwhile, photocopying and scanning books are the products of a media transfer process from the text that can be lent to visitors as secondary literature sources.

5. Scientific Values of *Radya Pustaka* Museum Library Manuscript Collection

Manuscripts possess the values of information as important access to learn about the future to maintain knowledge and allow interpretation of the past (Ogar, n.d.). The Law of the Republic of Indonesia Number 43 of 2007 concerning the Library in Article 1 Paragraph 4, clearly states that the ancient texts are all written documents that are not printed or not reproduced by other means, both domestically and abroad that are at least 50 (fifty) years and that has important values for national culture, history and science. Manuscripts are the objects of research for various fields of science, such as history, philology, textology, archeology, paleography, codicology, to the field of library science and archives.

a. History

The historical context in relation to oral traditions and manuscripts according to Kartodirjo in Duija (2005) is related to the idea that history derives meaning if events are reviewed with views of the future period or hopes for the future time. The important role possessed by oral traditions and texts, thus, can be used as a basis for disclosing historical aspects as well as historical facts, especially local history, as well as the history of the mentality of a nation. 1817, a summary from Pralambang Djayabaya has been compiled called prophetic chronology. Therefore, oral traditions and texts have an important role in the disclosure of local history. In Bali, the disclosure of local history and mentality cannot be separated from the existence of oral traditions and texts, especially chronicles.

b. Philology

Philosophical disciplines focus on the object of handwritten manuscript studies (Fathurrahman, 2003) This study requires manuscript researchers to go through the following stages in examining the manuscript, among others: manuscript inventory, manuscript description, comparison manuscripts, text criticism, translation, and content analysis (Fathurrahman, 2000, p. 7).

c. Textology

Textology is the study of the ins and outs of the text including examining the incarnation and decline of the text of a literary work, interpretation, and understanding by investigating the history of the text of a work. As expressed by Duija (2005), it is cited from Teeuw who says that text in variations in form is not limited to works derived in the form of manuscripts. Therefore, in terms of textology, it can also be divided into three types of textology according to the variety of text declines, namely textology that examines the history of oral texts, textology that examines text texts (manuscripts) and textology that examines the history of printed books.

d. Archeology

Christhiper Tilley in Fathurahman (2003) states that one of the research objectives of past artifacts, such as manuscripts, is "to make the past come to life and have contemporary relevance".

e. Palaeography

Paleography is the science of writing (Fathurrahman, 2003).

f. Codicology

Codicology is the science of manuscripts and does not study what is written in the text. As stated by Fathurahman (2003), codicology is the science of texts (codices). The discussions of manuscripts on codicological studies on manuscript history, history of manuscript collections, research on the actual place of manuscripts, problems in compiling catalogs, compiling catalog lists, trade in texts, and use of the manuscript itself. For instance, Pudjiastuti (2007) writes about the Codicology Study of Sultan Kanoman Letters, Cirebon (COD. OR. 2241 ILLB 17 (No. 80)), and the results of questions that arise regarding this letter can be answered. The letter of *Sultan Anom*, Cod.Or 2241 Illb 17 (NO 80) was placed in a collection of Banten letters, because the letter collector might not have carefully read the contents, so s/he thought the sender of the letter was *Sultan Anom Banten* even though it was *Sultan Anom* from *Kanoman Cirebon*. According to the study of its historical background, it can be known to the author of this letter that *Sultan Anom* was enthroned as *Sultan* of *Kanoman* when *Willem Arnold Alting* served as Governor-General of the Dutch East Indie. The same study leads us to find out the relationship between Cirebon and the Dutch company, that from 1681 Cirebon was under the control of the Dutch company. Therefore, it is not surprising that *Sultan Anom* in his letter stated his willingness to become a 'servant' of

Willem Arnold Alting and *Raad van Indie* in the plan to build their new home in Indramayu. Accordingly and on the basis of the study of the paper, the time of writing Cod.Or letters 2241 Illb 17 (NO 80) can also be estimated, namely between 1780 - 1797, or at least in the last year Willem Arnold Alting came to power, namely in 1797.

g. Library and Archive Science

Manuscripts are included all types of collections in the library containing all types of handwriting, for example, letters or diaries belonging to someone in the library collection. In library disciplines, it is necessary not only to try to obtain collections but to ensure that the collections available and obtained are preserved and stored in conditions that can be used for the next generation.

Despite the fact that the damage to library materials is sometimes unavoidable, with careful precautions, damage to materials can be reduced or prevented, as well as various methods of preserving the manuscript. The research done by Rachman (2017) discusses the Use of Traditional Conservation Methods in the Preservation of Ancient Manuscripts: Case Studies; whereas in the discipline of filing, the manuscript is evidence of activity in the past that can be used as a source of information for policy making, accountability and legal evidence.

Closing

The manuscript collection of *Radya Pustaka* Museum Library has been carefully identified as having values which are historical, archaeological, artistic, cultural and educational to continue to be preserved. The values in the text represent the importance of the text to continue to be maintained and preserved. In addition, as an intangible cultural heritage, these manuscripts can reveal the past and have hope for the future. The knowledge of the value possessed by the manuscript can be used as capital for *Radya Pustaka* Museum to be able to manage the manuscript collection well; therefore, the physical damage to the text can naturally be minimized and the manuscript can continue to be utilized and preserved.

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